2016-2017

The University of Mississippi Common Reading Experience Resource Guide

Integrating *Ten Little Indians* into the Classroom

Written by Anthropology, EDHE, Library, and Writing and Rhetoric Faculty and Staff

2016-2017

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**An electronic version of this Guide is available in the EDHE_105-305_Instructors_2016-2017_Fall Blackboard course under "Content" and on the Department of Writing and Rhetoric website at http://rhetoric.olemiss.edu/teachers/cre/.*

Chapter 1: Using *Ten Little Indians* in the Classroom

Why does UM have a Common Reading Experience?

The Common Reading Experience provides a shared intellectual experience for new members of the UM community. Through reading and considering a common book, new students engage with each other and with UM faculty in exploring issues relevant to today's global community. The Common Reading Experience helps students understand the expectations of college-level academic work, the nature of scholarly inquiry, and the values of an academic community. The program also enriches new students' campus experiences through co-curricular programs and events related to the book. The Common Reading Text is used in all EDHE classes, all Writing 100/101 classes, and, often, other classes on campus. For more information about the Common Reading Experience or to suggest a book for 2017, go to http://umreads.olemiss.edu/.

Why was *Ten Little Indians* selected?

The Common Reading Text is chosen by a committee made up of UM faculty, staff, and students. This year's selection was chosen after careful consideration of dozens of potential options. *Ten Little Indians* offers an examination of the diversity and complexity of U.S. society as well as the difficult problems and decisions individuals face as they strive to live meaningful lives in the 21st century. Alexie considers these issues with humor and compassion for the human experience.

Who is Sherman Alexie?

Sherman Alexie is an award-winning poet, writer, and filmmaker. He draws inspiration from his Native American ancestry and his childhood experience growing up on the Spokane Indian Reservation. He holds a Bachelor's degree from Washington State University. His awards include the National Book Award, the Penn-Faulkner Award, the Penn-Hemingway Award, and the American Library Association's Odyssey Award. He currently resides in Seattle, Washington.

How do I teach a collection of short stories?

The Common Reading Experience provides students and teachers in all disciplines a chance to interact with a shared text. Critical analysis of texts may feel like foreign territory to some teachers; however, analysis is a skill that is useful in all areas of education and beyond and can be approached in ways with which teachers are comfortable. Many literature classes feature longer discussions and seminar papers, but work with the Common Reading Text does not need to be so in-depth or take up entire class periods. Try to implement short in-class discussions, homework assignments, response papers, or journal writings using the themes and prompts listed in this guide. Or ask students to examine the choices Alexie makes as a writer (style, structure, dialogue, etc.) and how they impact us as readers. An alternative to covering the entire book is to concentrate on a few stories that relate specifically to the themes of your course.

This resource guide should provide starting points for discussions, homework, and/or writing assignments that will challenge students.

How do I encourage students to read?

Before assigning reading:

- Preview *Ten Little Indians* with students. Introduce the book during class. Explain how the book will be used in the course and how it will help students meet learning outcomes. Share your own excitement about the book, perhaps describing some favorite passages, events, or characters.
- Help students understand the depth of reading required. Display a passage and model critical reading strategies such as text annotation and marginalia.

As students read:

- Provide focused questions for students to consider while they are reading. Ask them to respond to those questions in writing before the next class.
- Have students identify and submit a discussion topic or question via email or Blackboard after they have read an assignment but before the next class meeting. Use their topics and questions as the basis for class activities.
- Require students to keep a reading response journal in which they comment on or question the reading assignment.
- Ask students to underline several passages from a reading assignment. In class, ask students to discuss one of their underlined passages.

After students have read:

- Use class time and activities to build on, rather than summarize, the reading assignment.
- At the start of class, assign a one-minute paper in which students identify both the most crucial part of the reading assignment and an unanswered question they have about the reading assignment.
- During the first few minutes of class, ask students to write about links between the reading assignment and the topic being discussed in class.
- Distribute one or two questions that build on the reading assignment. Use the think-pair-share protocol. Students first consider the question(s) on their own. Then they discuss the question(s) with a partner. Finally, they share their results with the class.

How do I lead a class discussion?

A good class discussion, like any part of teaching, should be structured yet open to improvisation. Following are some pointers for leading a discussion based on what students have read (or even their attendance at an event).

Preparation before the class meeting:

Though you may have already read the book, be sure to review what the students are reading for your class meeting. Make a list of what you would like your students to learn from this exercise in order of importance.

- For instance, you might make priority one that students understand what they read.
- Then you might select a couple of scenes or events in the book that seem important or interesting (or even puzzling – just because you are leading class discussion does not mean you have to have all the possible answers).
- Perhaps you have selected several themes in the book as your focus. You might choose scenes that relate to cultural background, identity, stereotypes, or family relationships.
- You can also ask students to respond to a specific quote or passage.
- Jot down a few notes so you can access them easily during your class discussion. Annotate your own text.

Class time:

- Establish respect. Class discussion is a time for exploration, and the classroom is a safe environment for students to say what they are thinking. Remind students of the first rule of the University creed: "I believe in respect for the dignity of each person." Be sure students are listening carefully to each speaker and taking his or her ideas seriously.
- Before discussion, ask students to reflect on a directed, yet open, question in a five- to ten-minute writing. Encourage students to keep writing throughout the allotted time even if they run out of things to say. They will surprise themselves with this unstructured writing. This writing is not a quiz with one correct answer. Ask them questions such as "What do you think is the significance of X?"; "How is X different from today?"; "Why did X do what he or she did?" You could also ask them to do a close reading of a particular passage, perhaps even comparing it to another passage.
- Avoid general questions such as "What did you think of the reading for today?" or "What did you find interesting?" These are dead-end questions and will lead to short discussions.
- To mix things up, you may also have them work together in groups of three to find discussion starters or answers to your questions.

Other ideas and approaches:

- Different classes have different personalities. Some will be naturally chatty, and others will be naturally quiet. Just make sure the environment in which they speak is a safe one and continue to encourage discussion in different ways if something is not working.
- Some students will direct their comments just to you. Encourage them to talk to each other, perhaps by rearranging the classroom setting.
- If you had them write a response, invite students to share what they wrote.
- If you had them work in groups, invite a representative from each group to share what they found.
- Encourage students to point to specifics in the text. Ask them where they see what they see.
- Invite students to read sections out loud.

- Be open to where the conversation takes you. Sometimes students will pick up on details that you didn't see.
- Try not to let the class discussion go over fifteen to twenty minutes. Students are most productive in that time frame.
- At the end of the discussion, recap the major points made or ask students to do so.
- Course-specific discussion prompts are included in the course-specific sections of this guide.

How do I deal with controversial topics?

Some issues in *Ten Little Indians* may spark controversy in the classroom. Issues that may generate controversy include but are not limited to cultural stereotypes, cultural identity, sexism, racism, and tradition.

If a student raises a controversial issue unexpectedly, you may want to:

1. Acknowledge the student's remark.
2. Acknowledge that other students may hold different views or positions.
3. Assess your willingness to continue the discussion further.
4. Assess other students' willingness to continue the discussion further.

The following guidelines may be helpful for facilitating planned discussions of controversial issues:

1. Articulate a clear purpose for the discussion (for example, how the discussion is related to course objectives).
2. Establish ground rules, such as listening without interrupting the speaker, questioning ideas rather than criticizing individuals, offering at least one piece of evidence to support each point made, and/or using "I" statements rather than "you" statements.
3. Be an active facilitator by redirecting students who are off topic or participating too actively, ensuring students are not put on the spot as spokespersons for certain groups, providing opportunities for all students to participate (orally or through writing), and being attuned to students' emotions.
4. Summarize the discussion at the end of class and obtain student feedback.

How do I build instruction around the book's themes?

1. The book weaves many themes: redemption, family ties, cultural stereotypes, cultural identification, gender stereotypes, ritual, self-doubt, fear, class identification, and others.
2. A class focusing on the theme of cultural stereotypes might look like this:
    - Individually, students identify and write about a passage that illustrates the theme of cultural stereotypes. (five to seven minutes)
    - As a class, students discuss the passages they have chosen. (ten to fifteen minutes)
    - With partners, students list positive and negative cultural stereotypes that were not covered in Alexie's book but that operate in U.S. society. (five to ten minutes)
    - Student pairs report their findings to the entire class. (ten to fifteen minutes)

- Homework: Students use the Internet or other resources to identify images or stories that reinforce cultural stereotypes and analyze them. Here are some questions for them to consider: What is the stereotype being reinforced here? How is that stereotype reinforced? Why does that stereotype matter in terms of global perception?

What library resources are available?

UM Common Reading Experience 2016 Website

http://guides.lib.olemiss.edu/cre2016

Explore this website to *Ten Little Indians* featuring full text articles, videos, suggested readings, and more.

University of Mississippi Native American Artifacts and Memorabilia

Come by the J.D. Williams Library 2nd floor display case to view an exhibit of original Native American pottery, documents, and other unique items from the University's Departments of Archives & Special Collections and Sociology & Anthropology. On display until January 5, 2017. Contact Melissa Dennis (University Libraries) at mdennis@olemiss.edu for more information.

Extra copies of the book

One copy of *Ten Little Indians* is available at the Reserve Desk in the J.D. Williams Library (1st floor) for 3-day checkout. This book's call number is PS3551.L35774 T46 2004. Two copies of the book are located in the main library stacks (2nd floor, same call number), and one copy is available in Archives & Special Collections (3rd floor, same call number).

What events or speakers are being planned for the fall semester?

Fall events are currently being planned to cover a wide-range of interest, including a local excavation project, traveling to North Mississippi mound sites, guest speakers on contemporary Indian issues, and presentations by local experts. Details about events can be found at umreads.olemiss.edu. All events are free and open to the public. Students are highly encouraged to attend.

What if one of my students has a disability and needs a copy of the book in a different format?

Students with disabilities should visit Student Disability Services in 234 Martindale as soon as possible at the beginning of the semester. SDS provides classroom accommodations to all students on campus who disclose a disability, request accommodations, and meet eligibility requirements. SDS will be able to help your student acquire a copy of the CRE book in an appropriate format. The SDS website, http://www.olemiss.edu/depts/sds/SDSFaculty.htm, has some helpful resources for instructors.

Chapter 2: A Brief History of Native Americans

Prepared by Dr. Maureen Meyers, Department of Sociology & Anthropology, and Dr. Tony Boudreaux, Department of Sociology & Anthropology and Director, Center for Archaeological Research

Prehistory and History of Native Americans

Native Americans have been present in North America for approximately 14,000 years, as some of the earliest archaeological evidence for people in North America dates to about 12,000 B.C. Native Americans in North America did not have a tradition of writing, so the first written descriptions that we have of native peoples come from the late 1400s and 1500s when Europeans first began exploring the Americas. The European exploration of the Americas is often discussed in terms of "discovery" and the "New World," but it is estimated that there were around 2.5 million people in over 500 different cultural groups in what is now the United States and Canada alone. The time when Native Americans and Europeans first began interacting with each other is referred to as the Contact period. Although many Native American groups have strong oral traditions, the period before European contact is often referred to by scholars as prehistory because we do not have written records documenting this time. As a result, archaeology has played an essential role in producing much of what we know about Native American societies that existed in North America prior to the 1500s.

It is important to recognize the diversity in cultural practices encapsulated in the term "Native American." Although Native American societies often are represented in popular culture in a very limited number of ways (e.g., Indians on horseback, wearing feather headdresses, and living in teepees), Native American societies have existed all across North America from around 12,000 B.C. until today. As you would expect from human societies found across such vast amounts of space and time, Native American societies encompassed an equally vast range of cultural, social, political, technological, and religious practices. There was a range of sociopolitical organization among these groups; that is, bands, tribes, and chiefdoms were present, although no state-level societies existed. During the 14,000 years of prehistory, groups changed greatly, as all cultures change (think about how much culture, society, and technology has changed in the U. S. just in the last 100 years).

In this section, we focus on the cultural history of the Southeast as a way to raise the awareness of UM students regarding the accomplishments and diversity of the native peoples of Mississippi and nearby states. Archaeologists divide the prehistory of the Southeast into four large segments of time, and each is identified by distinct cultural practices and lifestyles. We do not know what these peoples called themselves, but archaeologists have developed terms to refer to general similarities in cultural practices such as how people made a living, the size of the social groups they lived in, how they were organized politically, and the kinds of settlements they lived in. In the Southeast, archaeologists have divided prehistory into four periods that are known as the Paleoindian (12,850-9950 B.C.), Archaic (9950-1200 B.C), Woodland (1200 B.C.-A.D. 1000), and Mississippian (A.D. 1000-1500) periods (Table 1). The time after the arrival with Europeans is divided by archaeologists, cultural anthropologists, and historians into the Contact (A.D. 1500-1700) and Historic periods (A.D. 1700-1840).

Table 1. Prehistoric Periods and Dates of Native North America	
Period of Prehistory	**Dates**
Paleoindian	12,850-9950 B.C.
Archaic	9950-1200 B.C.
Woodland	1200 B.C.-A.D. 1000
Mississippian	A.D. 1000-1500
Contact	A.D. 1500-1700

Paleoindian Period (12,850-9950 B.C.)

The first Native Americans entered the continent by traveling across the now-underwater Bering Strait, from Russia to present-day Alaska. They were hunting megafauna, now-extinct large mammals. The first people entered North America during the last Ice Age (the Pleistocene), so the environment was colder than present-day. We refer to these first people who moved into, explored, and colonized the Americas as Paleoindians. Paleoindian groups were organized into bands. Band-level societies are found worldwide, and as recently as 10,000 years ago, all humans lived in bands. Bands are small mobile groups of people related by kin. A typical band consists of 25-50 people, all related by blood or marriage. This would include a nuclear family, parents and their immediate offspring, but also an extended family—aunts, uncles, cousins and grandparents. Bands do not grow food; rather, they hunt and gather or forage for food sources, both meat and vegetables. This is why they are mobile, and why they are small. As a result of their mobility, they have few possessions. Paleoindian sites are identified by the presence of distinct stone tools known as fluted points. These large and technologically complex tools were attached to spears and used to kill megafauna. Plant foods not only supplemented the diet, but based on our knowledge of present-day bands, likely made up a majority of the diet. Paleoindian structures were temporary, and leave little traces in the archaeological record.

Archaic Period (9950-1200 B.C)

The dividing point between the Paleoindian and Archaic periods is a result of climate change. The climate warmed over time, and as a result, glaciers retreated, megafauna died off, and plants became more diverse and abundant. Native Americans adapted to these changes, and these adaptations are present in the archaeological record. Smaller arrowheads, what archaeologists call projectile points, replaced the earlier large fluted points. For people living in this changed environment, life became more stable because food became more predictable as the climate warmed. People were still organized into bands, but the bands increased in size and were circumscribed in their movements; that is, bands had a definite territory they exploited. In the Savannah River Valley, for example, we have good archaeological evidence that shows a patterned movement of bands, toward the mountains in the fall to hunt deer and gather nuts, to the shoals in the Piedmont in the spring for fishing, and finally to the coast for ocean resources in the summer.

Because this was a successful subsistence strategy, over time population increased, and toward the end of the Archaic period, horticulture, the growing of plants by humans, developed.

Woodland Period (1200 B.C.-A.D. 1000)

As populations grew during the Archaic period, they may have wanted to rely on a more stable food source, and planting seeds is the best way to do that. It is likely that as Archaic bands returned to the same area each season they began to actively control or domesticate the plants. Ultimately, they began to clear land, purposefully save seeds, and plant them. Some of the foods domesticated during the third period of Native American cultures, the Woodland period, included squash, gourds, corn, and sunflower, but this varied greatly by region (*see "Culture Areas," pp. 15*). Once plant domestication occurred, with it came a host of changes that altered the fundamental lifestyles of Native Americans. First, populations needed to live nearby plants to care for them; that is, they had to become sedentary. People began living in year-round villages, and house remains are found archaeologically from this period. As people came to depend on a more reliable food source, population grew as well. Once settled into a sedentary village lifestyle, this social organization is known as a tribe. Because of sedentism, and because people began eating grains and seeds which need to cook for a long time to become more edible, they began to make pottery. The first vessels were carved out of soapstone, but during this period, people began to make pottery out of clay. Over time, they improved the pottery they made by changing the type of temper added to the pottery; temper keeps a pot from breaking during firing and can include shell, sand, mosses, and even animal bone. Over time, the way the pottery was made and the way it was decorated changed, and vessels diversified in form. Archaeologists chart these changes and can identify different periods by the presence of different pottery types.

Mississippian Period (A.D. 1000-1500)

In the Southeastern United States, the population continued to grow, and horticulture became increasingly important. Starting around 900 A.D. a new way of living began near present-day St. Louis, Missouri, at the site of Cahokia. This massive city, which at its peak had over 25,000 residents, was a chiefdom. This new type of sociopolitical organization emerged across the Southeastern region. This is known as the Mississippian period. At this time, a full-time leader was present, and the office of full-time leader became institutionalized, meaning that the rank of the leader passed on to a succeeding generation. Agriculture, based solely on corn grown by an entire chiefdom over a large area, became the predominant subsistence, supplemented by hunting and gathering. A defining feature of chiefdoms was inequality—chiefs and other elites had access to better food and other goods, and had the power to mobilize labor of non-elites. We see this archaeologically in the presence of earthen, flat-topped mounds found across the Southeastern United States, and especially in Mississippi.

Contact Period (A.D. 1500-1700)

It is important to note that European contact occurred at various times in various places across the United States. As a result, some groups were impacted earlier than others, and less is often known about them. The earliest contact was by Norse Vikings off the eastern coast of Canada (Baffin Island), possibly as early as the 10th century; however, evidence suggests this contact was impermanent with little effect on the Native communities. More permanent contact occurred with the discovery of the New World. For over one hundred years, different forces fought for control of the New World, including Spanish (in the

Southeast, the Southwest, and California), English (in New England and the Mid-Atlantic Coast), French (in Illinois and Wisconsin and Louisiana), and Russian (in Washington state).

Long-Term Effects of Contact

These European groups had varying agendas and impacted groups in different ways. There are three primary ways in which European contact affected Native Americans. First, European groups unknowingly brought diseases which were common in Europe but for which there was little immunity among the Native Americans, diseases like smallpox, chicken pox, influenza, and measles. Recurrent waves of disease adversely impacted, or killed, many groups or drastically decreased their populations over time. Second, some European groups, particularly the English, engaged in enslaving Native American groups, particularly during the 17th and early 18th centuries, before turning to African populations. Finally, displacement, beginning with initial contact and lasting into the late 19th century, was a third factor contributing to Native American population change and decrease. Displacement included forced removal of natives, enacting laws to take native land, reneging on treaties regarding native land, cheating natives out of land, creating a reservation system, and conducting multiple wars on natives to reduce their power and population.

Destruction and Displacement of Native Peoples

Displacement of Native Americans from their ancestral lands began almost as soon as non-natives reached these American shores. Beginning with the first colonization, an argument was used to justify taking native lands. This argument was that natives were not using the land to its potential and obstructing whites from using it most effectively; further, the land was a God-given right of settlers. Later, in the 19th century, this idea became formally known as manifest destiny, and it was used for over 200 years to justify taking land from natives. This was made somewhat easier by the effects of diseases, which lowered native populations. By 1830, President Andrew Jackson defied a Supreme Court ruling (which declared the act unconstitutional) and enforced the Indian Removal Act, which was designed to forcibly relocate Southeastern Indians west of the Mississippi River in order to give their land to white settlers. This act made the idea of manifest destiny law.

Treaties

Initially, the United States interacted politically with natives using a treaty system. Until the early 19th century, treaties were established between governments; that is, the United States recognized the sovereignty of Native American tribes. Tribal sovereignty refers to the inherent authority of native groups to govern themselves. Because of sovereignty, first European and later United States governments sought treaties that were equitable between the two groups as a way to promote stability and peace. These treaties often created boundaries, attempted to avoid military conflict, and in some instances, issued passports (Oswalt 2009:36). The first treaty between the United States government and an Indian tribe was in 1778 with the Delaware tribes, and it "provided that the Delaware and other tribes might form a state and have congressional representation"; however, this was never realized. By 1800, federal power over natives increased greatly, and as a result their sovereignty status changed to one of 'quasi-sovereign.' The result was a lack of tribal autonomy and control, increased exploitation by non-natives, and a sense of paternalism. Natives had no rights to nullify treaties, and treaties could and were repealed by Congress without any native involvement (known as abrogation). Treaties were negotiated by the President of the

United States and were binding when approved by Indians and 2/3 of the U.S. Senate; over 400 were negotiated. Most (n=260) were arranged as part of westward expansion after the War of 1812, and most of those involved native lands. An additional 76 treaties called for Indian removal from their lands and resettlement on other lands. The last treaty made with natives occurred in 1871.

Reservation System

The first reservations, so-called because they were designated parcels of land which the tribes "reserved" to themselves, were created in 1851 as a result of the passage of the Indian Appropriations Act, which created reservations in what is now Oklahoma. More generally, reservations were created as a way to appease increasing tensions between white settlers of land west of the Mississippi and native groups. The reservation system became formalized in 1868 when President Ulysses S. Grant pursued a "Peace Policy" with a goal of relocating tribes from their homes to lands established for them. As a result, the U.S. Army enforced the policy, which resulted in multiple native massacres; ultimately, the policy was abandoned. In 1887, Congress enacted the Dawes Act, which granted land to native individuals rather than tribes.

Today, there are 326 Indian reservations in the United States (Figure 1), each associated with a particular nation (http://www.bia.gov/FAQs/). However, there are 567 recognized tribes, but not all have a reservation. Some tribes have more than one, some have none, and multiple tribes share some reservations. The total area held as reservations is over 56 million acres; most are small. The largest is the Navajo Reservation, about the size of West Virginia. Most reservations are located west of the Mississippi River. Most Native Americans do not live on reservations. Of the approximate 2.5 million Native Americans, 1 million live on reservation land.

Tribes still possess tribal sovereignty, and as such, laws on tribal lands can differ from non-reservation areas. For example, casinos can be permitted on reservations by tribes in states that otherwise would outlaw them. Reservations, however, are managed by the Bureau of Indian Affairs (BIA), not state governments.

There is a high level of poverty on native reservations. Infant mortality is high, life expectancy is low, and malnutrition and alcohol are significant health problems. The two poorest counties in the United States are located on Indian reservations.

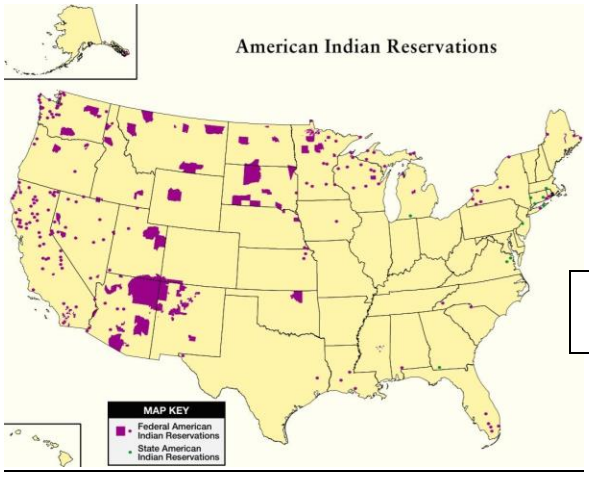

Figure 1. American Indian Reservations (www.census.gov)

Indian Stereotypes

Like most other minority groups in the United States, there are abundant stereotypes about Native Americans. From first contact, there were two conflicting images of Native Americans: as a good and 'noble savage' on the one hand, and as an evil and bloodthirsty savage on the other. The 'noble savage' image comes from European ideas about early human existence: that it was Eden-esque, a life of harmony, innocence, simplicity, and contentment. This noble savage ideal has been used throughout American history. It is found in the stories of Pocahontas, Squanto, and Massasoit. As Bird (1996: 2) notes, "these stories, at a mythic level, explain to Whites their right to be here and help deal with lingering guilt about the displacement of the Native inhabitants—after all, the 'good' Indians helped us out and recognized the inevitability of White conquest." The noble savage myth has been perpetuated throughout American history. An excellent example from the 19th Century was written by Thomas McKenney, chief U.S. administrator of Indian affairs from 1816-1830, who said of natives: "the Earth was their mother, and upon its lap they reposed. Rude wigwams sheltered them. Hunger and thirst satisfied, sleep followed—and within this circle was contained the happiness of the aboriginal man" (quoted in Bird 1996:4). James Fennimore Cooper made great use of this stereotype in *Last of the Mohicans*. The Lone Ranger's Tonto is a noble savage, as are many Native characters in more recent films like *Dances with Wolves*. The 1970s conservation movement reiterated this stereotype by in its public service announcement commercial "Keeping America Beautiful" in which Iron Eyes Cody (who actually was Italian-American) is shown crying at piles of trash. American Spirit cigarettes parlay this stereotype to sell their product, as do Land 'O Lakes butter, Sue Bee Honey, Calumet Baking Powder, and Black Hawk cigars. The noble savage stereotype incorporates ideals of strength, silence, harmony with the earth, and a simple lifestyle. As Bird (1996:4) writes, "it becomes clear that as long as Indians are powerless (or safely dead), it is easy to portray them as noble."

Conversely, the bloodthirsty savage stereotype is just as strong. It was often used in the 19th century as a way to punish natives who resisted the noble savage stereotype. This stereotype is that of natives who are warlike, aggressive, and primitive savages, and was used when natives did not willingly give up their land or defended themselves. This stereotype was used to justify manifest destiny and the killing of natives, as well as the boarding school system, which took native children away from their families in order to make them 'civilized.' As natives lost power, this stereotype was adopted by American culture and perpetuated by people like Buffalo Bill Cody in his "Wild West Shows." John Wayne's career was made, in part, by fighting make-believe bloodthirsty native savages. More recently, movies like *The Revenant* revive this stereotype. It is also seen most apparently today in sports team logos (Redskins, Atlanta Braves, and multiple high school teams).

There are other stereotypes of Native Americans that fall into these larger categories: the stoic Indian, as shown through Edward Curtis images of Native Americans in the 19th century; the magical medicine man, as seen in movies like *The Doors* and *Dr. Quinn, Medicine Woman*; and the beautiful maiden, shown in Disney's *Pocahontas* and more recently in No Doubt's 2012 music video "Looking Hot." Today, natives are often seen as forgotten or pitiful and childlike. Together, these images "embody the false notion that native peoples somehow existed in a historical past—living fossils that had not changed" (Sutton 2012: 17).

Related to the native stereotypes is the stereotypical image of Native Americans, which is based on the Plains Indian. Plains Indians were one of the last groups to be displaced; they lived in their area into the nineteenth century. Because of this, Americans during that time saw these Indians as emblematic of all Indians. This was reinforced by multiple paintings of Plains Indians at that time, most notably by George Catlin, whose works were exhibited across the country. Later, Plains Indians were symbolized in Buffalo Bill's Wild West Show during the late 19th century; over time, Hollywood came to use Plains Indians as the stereotypical Indian. The Plains Indian stereotype usually involves a male Indian on a horse wearing a fancy war bonnet and using a bow and arrow. In reality, horses were not widely adopted by Plains Indians until the eighteenth century, after they were introduced by Europeans; as a result, Plains Indian economies changed drastically. Bow and arrows were used by almost all native groups, but by the eighteenth century most had changed to guns, and indeed, some groups lost the knowledge of how to make bows and arrows. Elaborate headdresses were more likely to be used in ceremonies rather than worn when riding a horse.

Recent History

Pan-Indianism

The term "Pan-Indianism" refers "to a general sense of Indian cultural identity that unites the members of different tribes" (Oswalt 2009: 45). The roots of Pan-Indianism began in the mid-18th century, a result of the destruction and displacement of native peoples. Because of a loss of tribal culture, Pan-Indianism emerged as a way for natives "with a weak sense of tribal identity, such as those raised off reservations" to find a sense of native identity. It also includes people who consider themselves native but lack biological or cultural native heritage.

Both native and non-native forces contributed to the emergence of Pan-Indianism. In the late 18th century, the emergence of native prophets such as Wovoka, a Pauite, who started a Revitalization Movement known as the Ghost Dance. The idea behind the Ghost Dance was that if natives danced this dance, and lived a 'good' life (no fighting or stealing or lying), a new world would emerge where the old, native life would predominate. The Ghost Dance was outlawed by the U.S. Army, and much of the momentum for the movement died (literally) when the Army fired on and killed many natives during a dance. It brought together many natives of different backgrounds, however, and as such is one of the driving forces of Pan-Indianism.

Non-native forces include the compulsory education of natives. The earliest native schools were often affiliated with universities; both Harvard and the College of William and Mary had Indian schools. A more formal boarding school system for natives was created in the 19th century. Of these, the most notorious was the Carlisle Indian School in Pennsylvania, organized much like a military school. Members of tribes from across the nation were forced to go and assimilate into the Western world. This assimilation included beatings for speaking native languages and practicing native religion. Many children were not allowed to return to their families for years, thereby losing their cultural heritage. As Oswalt (2009: 45-56) states "the boarding schools in the United States…were the most powerful institutions for the systematic destruction of traditional Native American cultures" and were not abolished until the Indian Child Welfare Act of 1978 reverted control of the education of native children back to tribes.

Another force for Pan-Indianism was Christianity. As different churches missionized Indians, different tribal members came together in the same denominations. Missions also strived to assimilate natives and suppressed native culture. The peyote cult was a religious movement not affiliated initially with Christianity that also contributed to the development of Pan-Indianism. This peyote plant, whose buttons have hallucinogenic properties but is non-habit-forming, became popular among Plains tribes in the early 20th century. In 1918, natives came together to form the Native American church. This Indian religion acted as a unifying force, and peyote was used medicinally and in rituals. By 1934, it was very popular. Its roots are in Oklahoma, and it was initially popular with relocated tribes from the East.

Overall, Pan-Indianism, also known as tribalism, is important because for natives it represents connection between the distant past and the present.

American Indian Movement (AIM)

In the 1970s, American Indians began to be more vocal about their rights. The American Indian Movement (AIM) was formed to "force the dominant U.S. culture to listen and to act on Indian rights" often through military action. In October 1969 AIM seized and occupied the abandoned Alcatraz Prison for 19 months as a way to publicize the loss of native lands (Sutton 2012: 34-35). On Thanksgiving Day in 1970, they seized the replica of the Mayflower in Boston, and in 1971, occupied Mount Rushmore, located in the Black Hills of South Dakota, a sacred spot to the Lakota Indians. They also protested the Bureau of Indian Affairs' treatment of natives and briefly occupied their offices. Probably most well-known is the 1973 Wounded Knee Incident. Traditional natives at the Pine Ridge Indian Reservation were not happy with local election outcomes, as well as the longstanding poverty endured by those on the reservation. On February 27, 1973, 300 Oglala Lakota and AIM activists went to Wounded Knee for a protest. During this 71-day siege, held at the 1890 Wounded Knee Massacre site, AIM presented its demands and negotiations between AIM and the U.S. government proceeded. However, gunfire occurred, and a U.S. marshal was wounded severely and paralyzed. In April, a Cherokee and a Lakota AIM member were shot and killed, and elders ended the occupation. Marlon Brando refused to accept his Academy Award for the Godfather and instead had an Apache actress read a statement that referred to the Wounded Knee occupation. By 1974, Richard Wilson was re-elected to office, and over 300 of his political opponents died violently in the next three years. In June 1975, during the Pine Ridge shootout, one native and two FBI agents were killed. Three AIM members were indicted for the murders; two were tried and acquitted, but Leonard Peltier was convicted in 1976 and is serving two consecutive life sentences, despite evidence that may have been planted. He is widely recognized as a political prisoner and countless petitions requesting every president since Richard Nixon to free him have failed. Today, AIM continues to operate and fight for native justice.

Pow-Wows

Originally, the term "pow-wow" referred to shaman activities among the Narraganset (Rhode Island area) natives (Oswalt 2009: 50); over time its meaning changed, so that by the 1950s it became identified with "an Indian ceremonial configuration of regalia, dance and music among Oklahoma tribes" (Oswalt 2009: 50). By the 1980s, this had spread to the rest of the U.S. and Canada. Today, there are around 2,000 pow-wows held, and these are important to Indian identity. They are usually hosted by a tribe or native organization, usually in collaboration with another celebration or a holiday. They include a procession that introduces dancers to the performance area. Males and females each have three major costume and

dance styles. Elaborate and colorful regalia is worn by participants. Some pow-wows require the coordination of the dancers, whereas others, like the popular Fancy Dance or War Dance, do not. Dancers often dance in a circle, and two other individuals are important in pow-wows—the drummer, who keeps the beat and pace of the dance, and the caller, who calls out the dance and often sings it, although other times individuals (known as singers) may be asked to sing a dance. Dances are often led by one person, who starts the dance; being asked to lead a dance is a sign of status and an honor.

Stick Game

Pow-wows often include stick games. There are variations of stick games across North American groups. Traditionally, games were played by men, but more modern games involve women and children. Generally, stick games have two teams of five members each. Stick games can be an elaborate hand game. Other stick games in the East are more similar to lacrosse. The Choctaw and Chickasaw play 'toli,' which was known to be played in the Southeast for probably one thousand years before contact. Many religious myths are tied to toli. See https://www.youtube.com/watch?v=jP6TGbnS18Y for a modern example of the game of toli.

Indians and Alcohol

From the time of colonization, alcohol was introduced to native cultures and often used as a means of cheating them of land or trade goods. From 1802 to 1953, the United States regulated alcohol among natives. A longstanding belief about natives is their low tolerance for alcohol, and as Oswalt (2009: 56) notes, "some whites have gone so far as to use the stereotype of the drunken Indian to rationalize not attempting to resolve depressed social and economic conditions among Indians." Studies in the 1970s showed no significant difference in the metabolism of alcohol between whites and natives. At the same time, alcohol abuse has been a longstanding problem among natives. This is reflective of multiple factors: the large young population of natives, the poverty (and related social problems) of many natives, and their high rate of residence in rural areas, where medical help is scarce.

Indians and Casinos

In 1979, the Florida Seminoles were the first to build a casino on reservation land. A 1982 Supreme Court decision furthered the allure of gambling to natives because it gave no direct state or federal control over Indian gambling, and exempted it from taxes. As a result, more tribes began building casinos. In 1988 Congress passed the Indian Gaming Regulatory Act, which allowed for federal jurisdiction but still gave tribes 'exclusive right" to all classes of gaming (except when states do not accept that class or it is against federal law). Gaming increased greatly after this. The 2006 Indian Gaming lobbying scandal involved lobbyists (Jack Abramoff; Ralph Reed, Jr.; Grover Norquist; and Michael Scanlon) who bribed members of Congress and then overcharged tribal clients a total of $90 million dollars. Casinos bring in a lot of revenue for many tribes; however, they are managed differently by each tribe. Some tribes own the casinos entirely and therefore give profits to all tribal members; in others, profits are paid only to owners of the casino.

Culture Areas

One of the ways anthropologists traditionally have tried to represent native diversity is to organize discussions of native North America in terms of culture areas, a concept that recognizes the relationship

between environment and cultural practices. Although the culture area concept is problematic in some ways, it is a useful way to recognize diversity at a broad scale. A culture area "is a geographical sector of the world whose aboriginal occupants exhibited greater similarities to each other than to the peoples in other such areas" (Oswalt 2009: 21); however, it should be noted that these are rough boundaries with some variability, not fixed points (Table 2).

Table 2. Culture Areas of Native North America

Culture Area	Examples of Tribes	Subsistence	Political Organization	Language	Material Culture
Arctic	Aleut; Eskimos; Netsilik	Hunting/gathering (sea mammals, caribou, fish)	Band	Eskimo-Aleut	Harpoons; umiaks, kayaks; dogsleds; snowhouse
Subarctic	Beaver; Chipewyan; Dogrib; Han	Hunting/gathering; caribou; moose; fish	Band	Nadene (west); Algonquian (east)	Toboggans; snowshoes; bark canoes
California	Cahuilla; Chumash; Yokuts	Hunting/gathering/ horticulture; acorns; mesquite beans, game, marine resources	Band/tribe	Varied	Basketry; seed-grinding stones
Great Basin	Northern Pauite; Ute; Washo; Western Shoshone	Hunting/gathering; pine nuts; rabbits; antelope	Bands	Uto-Aztecan	Basketry; seed-grinding stones; nets
Plateau	Coeur d'Alene; Flathead; Kootenai; Spokane	Hunting/gathering/ horticulture; salmon; game; roots	Tribes	Salishan	Basketry; bark-fiber clothing; semi subterranean houses
Plains	Arapaho; Blackfoot; Comanche; Crow	Hunting/gathering/ horticulture; bison; maize	Bands	Siouan-Catawba	Hide shields; game surrounds; skin teepee
Northwest Coast	Haida; Kwakiutl; Tlingit	Hunting/gathering/ horticulture; salmon; land mammals; sea mammals; berries	Tribes/chiefdoms	Nadene (north); Salishan (middle)	Woodworking; canoes; potlatch; masks; totem poles
Northeast	Algonquin; Delaware; Iroqouis; Winnebago	Hunting/gathering/ horticulture; corn, beans and squash; deer	Tribes	Iroquoian	Bark canoes; wigwam; longhouse; palisades
Southwest	Apache; Hopi; Navajo; Zuni	Horticulture; corn	Tribes	Nadene; Uto-Aztecan	Pottery; basketry; irrigated farmland;
Southeast	Cherokee; Chickasaw; Choctaw; Creek; Natchez	Agriculture; corn; hunting/gathering; deer	Chiefdoms	Varied	Earthen mounds; finely crafted shell and mica; pottery

Spokane Indians

The Spokane Indians are part of the Plateau culture area. The name "Spokane" likely translates as "Children of the Sun" or "The Son of the Sun" (Ross 2011:21). Prehistorically, the Spokane were organized into a band-level society of hunters and gatherers, with an emphasis on salmon fishing. Their territory covered approximately 3 million acres, and the Spokane lived along the Spokane River in three bands (the Upper, Middle, and Lower Spokane Indians) (Ross 2011; www.spokanetribe.com). They were most likely not contacted by Europeans until 1811, although they may have been contacted in 1805 by the Lewis and Clark Expedition (Swanton 1952:444). During the 19th century they experienced increasing contact, including by missionaries. James Mooney (1928) estimated a population of around 1,400 in 1780, but other sources (Teit and Boas 1930) suggest it was closer to 2,500 (Swanton 1952:444). The three groups or macrobands differed linguistically and to a lesser extent, culturally. They traded extensively with Plains groups to the east and Northwest Coast groups to the west, mainly salmon for bison robes and catlinite pipes; later, when the horse was introduced, it became a desired trade item, in part because it made bison hunting easier. Initial sustained European contact involved setting up trading posts for furs, as well as the establishment of missions. In particular, missionaries urged the Spokane to settle down and farm (Ross 2011). Also in the mid-19th century, miners began arriving in the area, including Chinese immigrants. The miners increased conflict between the Spokane and whites, resulting in warfare. They were moved in 1881 by executive order (signed by President Rutherford B. Hayes) to reservations, where government and mission schools were established. Three reservations were established: the Coeur d'Alene, the Flathead, and the Colville.

Today the Spokane tribe lives on 159,000 acres in Wellpinit, Washington (www.spokanetribe.com). As of April 2011, tribal membership was 2,708. There is an active movement to preserve and teach the Spokane languages (www.spokanelanguage.com). Related to this are educational opportunities for natives. The Wellpinit School District is run in association with the tribe (www.wellpinit.org). The Spokane Tribal College (www.spokanetribalcollege.org) is located on the reservation and is one of 37 tribal colleges in the United States. It has a second branch in the city of Spokane, where approximately 12,000 Native Americans representing 80 tribes live. In terms of economic opportunities, the Spokane Tribal Enterprises (www.spokanetribalenterprises.com) oversees a tribal economic project and a credit agency. Additionally, the tribe has two casinos: Chewelah Casino (www.chewelahcasino.com) and Two Rivers Casino (www.two-rivers-casino.com).

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Selected Literature by Native Americans

Sherman Alexie - *The Lone Ranger and Tonto Fistfight in Heaven*
Paula Gunn Allen - *The Sacred Hoop: Recovering the Feminine in American Indian Traditions*
Mary Brave Bird - *Lakota Woman*
Michael Dorris - *The Broken Cord*
Louise Erdrich - *Love Medicine*
Linda Hogan - *People of the Whale*
N. Scott Momaday - *House Made of Dawn*
Simon Ortiz - *From Sand Creek: Rising in This Heart Which is Our America*
Leslie Marmon Silko - *Ceremony*

Native American Courses offered at the University of Mississippi

English 359	Survey of Native American Literature
History 313	Survey of Native Americans to 1850 (fall)
History 314	Survey of Native Americans Since 1850 (spring)
Anthropology 316	Rise and Fall of the Mississippian World
Anthropology 318	Archaeology of Mississippi and the South
Anthropology 323	Indians of North America
Anthropology 324	North American Archaeology
Anthropology 331	American Indians and the Natural World
Anthropology 335	Archaeology Field Session (summer, 6 credits)
Anthropology 410	Shatterzone: The Consequences of Contact

Mississippi Native Americans

There is one federally recognized tribe in Mississippi, the Choctaw; in addition, Chickasaw and Choctaw are recognized in Oklahoma. In general, there are numerous Native American sites in Mississippi which you can visit. Below are some web resources for these tribes and sites. The University of Mississippi has multiple archaeologists, historians, and anthropologists who specialize in the archaeology and native history of the Southeast, including Mississippi. See the listing of relevant courses for specific classes.

Choctaw: www.choctawnation.com
Chickasaw: www.chickasaw.net

Archaeology Sites

Natchez Trace: There are multiple Native American sites located along the Natchez Trace Parkway. Many have interpretive signage. A website providing detailed information on the history of archaeology done along the Trace and its archaeology sites can be found at http://nps.maps.arcgis.com/apps/MapJournal/index.html?appid=9e65e342b3c24342979507ba0c59b91d .

Mississippi Mound Trail: This trail, opened in summer 2016, is a self-guided driving tour located along or near Highway 61. Designed to raise awareness and enhance protection of the vast array of prehistoric Indian mounds and earthworks in Mississippi, the route parallels the Mississippi River. See

http://trails.mdah.ms.gov/mmt/index.html for a full listing of sites located along the trail that you can visit.

Mississippi Department of Archives and History (MDAH)

MDAH was established as part of the National Historic and Preservation Act in 1968. It serves as the State Historic Preservation Office for the state of Mississippi. It is the record keeper of archaeological and historic architectural sites on the National Register of Historic Places (NRHP) located in the state of Mississippi. Many sites are identified through mandatory survey of all construction done with state and federal monies, and the MDAH ensures that these surveys are done according to state and federal standards. See their website: http://www.mdah.ms.gov/new/preserve/archaeology/faqs/.

A note about finding and reporting archaeology sites

Looting of archaeology sites is rampant throughout much of the United States. Taking artifacts you find without recording their location or informing archaeologists destroys records of past human occupation. Archaeological sites are considered "non-renewable" resources. Once a site is excavated or disturbed in any way, the information the site contained is no longer available and cannot be gained from another source. Digging on state and federal lands is illegal. Digging human burials is illegal on all property, public or private, and is subject to fines and imprisonment.

Chapter 3: Integrating *Ten Little Indians* into Residential Learning

The Common Reading Experience provides a shared intellectual venture for new members of the UM community. Through reading and considering a common book, new students engage with others in exploring issues relevant to today's global community and their own lives. This section of the guide details the themes that are resonant with living on campus and the beginning of college. Relevant characters and passages from the book as well as sample activities are listed below each theme.

FEARS ABOUT ROOMMATES

Corliss Jackson in "Search Engine," pp. 9-11

Sample activity: After discussing the passage and Corliss' fears about living with roommates, pass out small slips of paper and ask students to write down their biggest concern about living in close quarters with a roommate. Gather the slips and put them in a hat. Draw them out one by one and discuss productive ways to deal with those fears.

FINDING HELP ALONG THE WAY

Corliss Jackson in "Search Engine," pp. 29-32
Jackson Jackson in "What You Pawn I Will Redeem," pp. 170-174, 176-177, 179-181, 185-190, 192-194
Frank Snake Church in "Whatever Happened to Frank Snake Church," pp. 232-236

Sample activity: After discussing the ways in which the characters in the book seek help from others to solve problems, send pairs of students on a help-finding scavenger hunt. Prepare a list of common problems that first-year students face. Pair students and give each pair a different problem. Have the students do a virtual or real-life search of campus to find people/offices that could help with that problem.

COMING TO COLLEGE AND FINDING YOUR PASSION

Corliss Jackson in "Search Engine," pp. 4-5, 13-16
Richard in "Lawyer's League," pp. 53-54

Sample activity: After reading and discussing how Corliss and Richard try to find what they describe as a "maximum life" or a "larger life," ask students to write down what they think they will be majoring in and why they have made those choices. Then, introduce them to the "Choosing My Major" page of the College of Liberal Arts website at http://libarts.olemiss.edu/choosing-my-major/. Ask them to choose one of the majors there they have never heard of or considered and read about the possibilities for jobs listed for that major. Make a list of what the students discover.

DISCUSSING DIFFICULT TOPICS

Richard in "Lawyer's League," pp. 65-68
William and Fekadu in "Flight Patterns," pp. 110-123

Sample activity: These two passages reflect very different methods for addressing difficult topics. After discussing the two passages, have students practice some active listening strategies, such as the following paraphrasing strategy. Tell students that the three steps of active listening are 1.) looking at the speaker, 2.) waiting for the speaker to finish, and 3.) responding with words or phrases that paraphrase what the

speaker has said. Pair students. Give the first speaker a topic, such as, "A strong emotion I have been experiencing lately is." Ask the speaker's partner to practice the steps of active listening. Then switch roles, giving the second speaker a different topic.

GENDER STEREOTYPES

Estelle in "The Life and Times of Estelle Walks Above," pp. 126, 129-130, 140-145
The bombing victim in "Can I Get a Witness," pp. 91-93

Sample activity: After discussing the ways in which Estelle and the bombing victim exemplify or defy gender stereotypes, draw two boxes on a large sheet of paper. Label one box, "Act like a man," and the other box, "Act like a lady." Ask students to identify the types of behavior expectations associated with each phrase and write those expectations in the box. Then ask students to name the words given to individuals who don't fulfill those expectations on the outside of the box. Discuss.

DATING AND RELATIONSHIPS

The young couple in "The Search Engine," pp. 1-4
Sharon and her husband in "Do You Know Where I Am?" pp. 150-168

Sample activity: Lying or not being your true self is a central theme of these passages. Ask students to recall a time when they told a lie or didn't act like themselves in order to impress someone else. Discuss the outcomes of those situations.

REDEFINING FAMILY TIES

Frank Snake Church in "Whatever Happened to Frank Snake Church," pp. 197-204, 215-222

Sample activity: Ask students to make two lists, one of topics for which they would seek their parents' advice and another for areas where they would like to start making their own decisions. Have students pair up, read their lists, and discuss reasons why.

FIGURING OUT THE FUTURE

Richard in "Lawyer's League," pp. 54-55
Benjamin in "The Life and Times of Estelle Walks Above," pp. 143-146

Sample activity: In these passages, Richard seems to have his life completely planned out while Benjamin's life path has been more organic and haphazard. First-year college students range from those who have everything planned out to those who don't know what they will be doing in an hour. Ask students to evaluate where they fall on that range and to discuss the advantages/disadvantages of those polar extremes.

For a list of relevant UM courses and further reading, see page 19 of this guide.

Chapter 4: Integrating *Ten Little Indians* into EDHE 105/305

The common reading book selection is used each year in EDHE 105/305 courses primarily as a framework for class discussions, projects, and writing assignments that explore social themes and/or issues from the book. EDHE 105/305 instructors use the text (with a focus on those themes and issues) to teach students how to explore their personal reactions, to understand and appreciate both the things that make them different from their peers and the things that they have in common, and to effectively and respectfully voice their own opinions and viewpoints.

THEMES

The stories in *Ten Little Indians* cover many different topics. Some of the common themes are listed in the chart below. Refer to page 5 of this guide for ideas on how to build instruction around themes.

	STORY	PAGES	POETRY	HOMELESSNESS	COLLEGE	POLITICS	SPORTS	TERRORISM	GRIEF	DEATH	CEREMONIES	MARRIAGE	CANCER
1	The Search Engine	1 - 52	X	X	X						X		
2	Lawyer's League	53 - 68				X	X						
3	Can I Get a Witness?	69 - 95						X				X	
4	Do Not Go Gentle	96 - 101							X	X		X	
5	Flight Patterns	102 - 123						X			X	X	
6	The Life and Times of Estelle Walks Above	124 - 149											
7	Do You Know Where I Am?	150 - 168	X		X					X	X	X	X
8	What You Pawn I Will Redeem	169 - 194		X					X				
9	What Ever Happened to Frank Snake Church	195 - 243					X		X	X	X	X	X

CLASS DISCUSSIONS

EDHE 105/305 classrooms provide excellent opportunities for students to practice classroom discussion. Instructors are encouraged to read pages 3–5 of this guide to prepare for these opportunities. Here are several suggestions for discussion prompts:

- What are some of the more common stereotypes of Native Americans? How do you think those stereotypes developed? Why do you think they are perpetuated?
- Why do you think that Native Americans are mostly represented in a generic historical context in movies, books, etc. and not in a more modern, realistic context?
- Which characters in the various short stories do you find you can relate to? How/why?
- Sherman Alexie's characters often choose to address highly emotional or controversial topics using humor. Do you think this is a good or a bad thing to do, and why?

IN-CLASS ACTIVITIES

Problem-Solving Brainstorming Session

Divide the class into 4–5 groups, providing each group with 5-6 index cards and an envelope.

1. Instruct each group to select a social problem or issue that was brought up in the book and then write this on the envelope. Alternatively, you may start with a brainstorming session, list problems, then each group selects one.
    - Suggestions for general social problems: racism towards Native Americans, racial profiling, homelessness, cancer, terrorism, racism in general
    - Suggestions for social problems within the Native American community: alcoholism, suicide, government dependence
2. Each group then passes their envelope to the next group.
3. As each group receives an envelope, they have a set amount of time to discuss the problem and possible solutions. They write their best solution on an index card, place it in the envelope, then pass it to the next group. Groups may not look at other solutions from other groups that are in the envelope!
4. Continue until each group's envelope comes back around to them. Have each group read all of the solution suggestions and decide/explain to the class which one they think is the best and why.

In-Class Debate

Choose one of the controversial issues or themes described in this guide and write a proposition statement. For example:

Example #1 – Resolved: Employing aspects of Native American history, tradition and culture in movies, books and other media contributes to stereotyping and is disrespectful to Native Americans.

Example #2 – Resolved: Employing aspects of Native American history and tradition in movies, books and other media is a useful way to teach the general public about Native American history, tradition and culture.

Divide the class into two or more groups with one or more sides taking the affirmative position and the other side(s) the negative. Allow 10 to 15 minutes for research and drafting arguments. Each side then presents its case in the following format:

1. Affirmative constructive speech
2. Negative constructive speech
3. 5-minute work period
4. Negative rebuttal speech
5. Affirmative rebuttal
6. 5-minute work period
7. Negative rebuttal
8. Affirmative rebuttal
9. Decision

Variation: Require research and preparation outside of class. Make teams of two to three and use the debate as the group project assignment.

GROUP PROJECT ASSIGNMENTS

Set the Stage

Early in the semester, groups can give short presentations on some basic topics to "set the stage" for future class discussions of the stories in the book. Possible topics could include:

- A brief history of the Spokane Indian tribe
- Native Americans today
- Geography of the state of Washington
- Impact of 9/11
- Homelessness in the United States
- Elements of a short story
- Biography of Sherman Alexie

Teach the Class

Note to instructor: Encourage students to use library resources found at **http://guides.lib.olemiss.edu/cre2016**.

Your assignment is to teach your classmates about the book by engaging them in discussions or activities built around themes and issues presented in your group's assigned short story. Each presentation must be 10-15 minutes long. On the day of the presentation, each group must submit a brief outline or study guide which provides the main points of your presentation. The only rule is that you are not allowed to simply recite what you believe to be the main points. Develop a class activity or game, write a song, perform a skit, make a video, use visual aids, etc. Be creative! Using PowerPoint, Prezi, or other presentation software is welcome but will NOT count as a visual aid or activity on its own. To get started, read your group's assigned story carefully. Develop a list of the main themes and points that appear in the story, and consider how you could get the class to discuss what the author is trying to teach us about these themes, etc. Remind students to take advantage of the video recording space in the library: STUDIOone: libraries.olemiss.edu/connect/studio-one.

Alternate Option: Pick a Theme
Each group picks one theme and discusses how various stories address that theme.

Regional Tribes Research Project/Presentation

Note to instructor: Consider encouraging your students to utilize the library resources found at http://guides.lib.olemiss.edu/cre2016 and Native American resources listed on pages 17–20 of this guide.

Divide the class into five groups, assigning one of the tribes in the Southeast listed on the next page to each. Have students use the suggested resources plus any others they find in order to prepare a 10-15 minute presentation to the class on their tribe. Instruct students to address the following: a brief history of the tribe; notable historical events involving the tribe; culture and traditions specific to the tribe; recent/current tribal organization and governance, locations, etc.; notable past and present tribal members, etc. A visual element to the presentation should be required.

- Cherokee
  - www.cherokee.org
  - www.nc-cherokee.com
- Creek
  - www.muscogeenation-nsn.gov
  - www.poarchcreekindians.org/westminster/tribal_history.html
- Choctaw
  - www.choctawnation.com
- Chickasaw
  - www.chickasaw.net
- Seminole
  - www.semtribe.com
- General Resources
  - *Indians of the Southeastern United States in the Late 20th Century*, edited by J. Anthony Paredes. University of Alabama Press, Tuscaloosa, 1992.
  - *Handbook of North American Indians: Southeast*, edited by Raymond D. Fogelson, Smithsonian Institution (Link: http://anthropology.si.edu/pubs/SEvolErrata.html)

Chapter 5: Integrating *Ten Little Indians* into WRIT 100/101

The first-semester, first-year writing courses—WRIT 100 and WRIT 101—use the Common Reading Text as the basis for the first major writing project. This project emphasizes the critical reading, critical thinking, analysis, research, and synthesis skills that are vital to college writing. In this assignment, students are given a prompt pertaining to the Common Reading Text and asked to compose an essay that integrates the Common Reading Text with outside sources and the student's own ideas. First-year writing courses use the Common Reading Text as a basis for student reading and writing rather than as a literary study.

Discussion Starters

1. In "The Search Engine," Corliss is considered strange by her family for enjoying reading fiction and poetry. At one point the narrator asks "How can you live a special life without constantly interrogating it?" (pp. 13). What is Alexie asking readers to consider here? What does this question have to do with literacy and learning?

2. In "Lawyer's League," Alexie claims "Political Correctness has forced racists to become poets" (pp. 66). What does he mean by this statement? Why is it significant in the twenty-first century?

3. In "Lawyer's League," the main character puts himself through a grueling imaginary press conference when he pictures a future run for President of the United States of America (pp. 67-8). What is Alexie saying about how Americans view political candidates? Is this an accurate representation of what a candidate might face or is it hyperbole on Alexie's part? Explain.

4. The bomber in "Can I Get a Witness?" is described as "one more lone nut in the long American history of lonesome killers" (pp. 72) after Alexie writes that the "FBI had no ability to deal with the existential" (pp. 72). Read over this section again and discuss what Alexie might be saying here. Why do you think he includes a part that makes it clear the bomber had no clear ties to terrorist organizations?

5. The video game developer in "Can I Get a Witness?" says at one point that "[a]ll money is blood money" (pp. 88). Do you agree or disagree with this statement? Why?

6. On the last page of "Can I Get a Witness?" the video game developer has some intense feelings about love. At one point he thinks to himself that people are "all failures" (pp. 95). What does he mean by this? Why does the main female character walk away from him and shake her head, discouraging him from following?

7. After embarrassing two men in the hospital bathroom for criticizing another human being, the baby's father in the story "Do Not Go Gentle" says he "felt like a good woman" (pp. 99). What do you think Alexie means here? Why? Do you think he is referring to Native Americans or all human beings in this section? Why?

8. In "Flight Patterns," during a discussion about identities William asks the taxi driver, "We're all trapped by other people's ideas, aren't we?" (pp. 117). What does his question mean? Read back over pages 116-17 considering the theme of identity and then discuss what Alexie is suggesting.

9. In "The Life and Times of Estelle Walks Above," Alexie writes that "Indian men are probably the most feminized males on the planet" (pp. 135). He lists a few outward reasons why he thinks this is the case, but is Alexie hinting at something deeper here? Discuss why he makes this claim. Consider culture, stereotypes, and identity expectations in your response.

10. In "The Life and Times of Estelle Walks Above," Alexie writes that Estelle teaches the following idea: "White men are terrified of being better and kinder and more intelligent men than their fathers; therefore, they invented nostalgia and have canonized slave owners like Thomas Jefferson and George Washington" (pp. 144). What do you think this passage means and why?

11. Early in the story "Do You Know Where I Am?" David lies in front of his fiancé about hearing and saving the lost cat (pp. 156). He then gives a quick explanation for why he lied. Do you believe his reasoning? Why or why not? If you do not believe his reasoning, why do you think he really lied?

12. In the story "Do You Know Where I Am?" the narrator explains that each of the last two generations of their family/families makes less money. Very late in the story David exclaims, "We were going the wrong way on the social-class map! How glorious!" (pp. 167). Given the emphasis in America on making money and climbing the social ladder, why would David make this pronouncement?

13. In "What You Pawn I Will Redeem," Jackson declares that Rose of Sharon and Junior are his "regular crew, [his] teammates, [his] defenders, and [his] posse" (pp. 170), yet both of them disappear at a very important time. Why do you think this happens? What might be the bigger picture Alexie is writing about here?

14. On Sherman Alexie's webpage he posits that the story "What You Pawn, I Will Redeem" is "probably the best thing [he has] ever written." Why do you think this story in particular stands out to him so strongly? Is it the writing or the content? Both? Explain.

15. In the book's final story, Frank Snake Church wonders about the origins of Seattle's name before posing the question "if a lie is beautiful, then is it truly a lie?" (pp. 234). What might Alexie mean here? Why?

16. "What Ever Happened to Frank Snake Church" is one of a few stories in *Ten Little Indians* to touch on mental health issues. At one point near the end of the story, Church tells the West Seattle Community College basketball team that he is a "little crazy" (pp. 239). He then says that he knows they "all grew up with tons of crazy" and are "playing ball to get away from it" (pp. 239). Discuss what Alexie might mean here. Is this commentary on mental health treatment in the United States or is it more specific than that? Why?

17. Discuss the role that parents play in the stories of *Ten Little Indians*. Are parents portrayed positively or negatively? How so? What do you think Alexie's relationship was/is like with his own parents? Why?

18. How does Alexie address alcohol and alcoholism in the stories of *Ten Little Indians*? Point to a couple of examples where he writes about these topics and analyze what Alexie is trying to say about them.

19. Alexie often uses humor to confront serious issues such as death, poverty, racism, and fear. Point to an example in any of the stories and discuss why humor can be an effective rhetorical choice in such instances. How might it be ineffective?

20. Basketball is a recurring focus of Alexie's writing and plays a central role in "Whatever Happened to Frank Snake Church" and "Lawyer's League." A high school basketball star himself, Alexie has noted that in some ways basketball was more important to him than his "Indian-ness." In what ways or in what contexts do our interests and pursuits supersede our ethnic identities? Should that always be the case?

Project Prompts

1a. (*Norton*) In an interview with *BookPage,* Sherman Alexie notes that every character in *Ten Little Indians* is pursuing a quest or pilgrimage. In "Rebel Music" (*Norton*, pp. 624-27), David Felsenfeld describes his quest to understand classical music, while in "Literacy Behind Bars" (*Norton,* pp. 640-643), Malcom X details his journey to becoming literate. Similarly, the beginning of your college career marks a quest for you. Why do individuals willingly undertake difficult journeys? What motivates them to pursue a quest? Use a character from *Ten Little Indians*, either Felsenfeld or Malcom X, and your own decision to come to college to analyze and compare the motives of these quest-takers.

1b. (*NYT*) In an interview with *BookPage,* Sherman Alexie notes that every character in *Ten Little Indians* is pursuing a quest or pilgrimage. Many of the profile stories and videos in *The New York Times* feature individuals who are in the midst of quests in areas such as social justice, athleticism, or the arts. Similarly, the beginning of your college career marks a quest for you. Why do individuals willingly undertake difficult journeys? What motivates them to pursue a quest? Use a character from *Ten Little Indians*, a self-selected article or video from *The New York Times*, and your own decision to come to college to analyze and compare the motives of these quest-takers.

2a. (*Norton*) "Flight Patterns," as well as several of the other stories in *Ten Little Indians*, considers the difficulties of discussing race in the U.S. In her review of *The Help (Norton,* pp. 775-78*),* Dana Stevens argues movies that claim to tackle issues of race are often shallow. Read "Flight Patterns" (or another story from *TLI*) and Stevens' review, thinking specifically about how the complex issues of race are confronted and avoided. Then, compose an essay analyzing why Americans find it so difficult to discuss race. Synthesize your own ideas with ideas and examples from the short story and the review.

2b. (*NYT*) "Flight Patterns," as well as several of the other stories in *Ten Little Indians,* considers the difficulties of discussing race in the U.S. The *New York Times* Op-Doc series, "Conversations about Race," tackles the same issue. Reread "Flight Patterns" (or another story from *TLI*) and watch two or more of the "Conversations about Race" Op-Docs, looking specifically at how the complex issues of race are confronted and avoided. Then, compose an essay analyzing why Americans find it so difficult to discuss race. Synthesize your own ideas with ideas and examples from the short story and the Op-Docs.

3a. (*Norton*) In several stories, Sherman Alexie argues that white people have an unrealistic view of Native Americans. For example, in "Search Engine," Corliss remarks, "White people, no matter how smart, were too romantic about Indians. White people looked at the Grand Canyon, Niagara Falls, the full moon, newborn babies, and Indians with the same goofy sentimentalism" (pp. 11). Type "Native Americans" into Google. Examine several of the hits there, thinking about Corliss' statement. Then, compose an essay explaining Corliss' thesis and arguing for or against its validity, synthesizing your own ideas with ideas and examples from the artifacts found in the Google search.

3b. (*NYT*) In several stories, Sherman Alexie argues that white people have an unrealistic view of Native Americans. For example, in "Search Engine," Corliss remarks, "White people, no matter how smart, were too romantic about Indians. White people looked at the Grand Canyon, Niagara Falls, the full moon, newborn babies, and Indians with the same goofy sentimentalism" (pp. 11). Type "Native Americans" into the search engine of the *NYT*. Read several of the articles there, thinking about Corliss' statement. Then, compose an essay explaining Corliss' thesis and arguing for or against its validity, synthesizing your own ideas with ideas and examples from the short stories and the *NYT* articles.

4a. (*Norton*) Identity in Education: College comes up often in *Ten Little Indians*, demonstrating that Sherman Alexie views higher education as an important tool in the lives of Native Americans. However, identity is another key theme in the book, and Alexie shows how Native Americans often feel like outsiders in educational settings where they are minorities. Think about your own experiences with education up until this point, including your decision to attend college, and write at least three-four paragraphs. Consider your thoughts about continuing your education at the post-secondary level. Consider what role others played in the decision. Next, interview someone about his/her educational experiences and choices. You might want to speak to someone who graduated from college, someone who did not go to college, someone who has completed at least a few years of college, or someone who took or is taking a gap year. Whatever the case, do not interview those in the same or a very similar place in their educations as you are. Interviews that challenge you to think beyond what you already know will probably help you move past predictable thoughts in your essay. Do a follow-up interview or contact someone else if you feel that you do not have enough information to help you write your essay. Finally, compose an essay in which you synthesize the information from your own exploration, your interview(s), and *Ten Little Indians*. Examine your identity as a learner and consider what being college-educated means and why. What does college mean to your interviewee? Why? You might bring in the impact, both positive and negative, others have had on how you view yourself as a learner, and the same for your interviewee. You might bring in a specific experience (or closely-related experiences) in your education, either in or out of school, that has played a pivotal role in shaping how you view yourself as a learner, and the same for your interviewee. Also, consider Alexie's views on education in your essay, pointing to specific stories or parts of stories.

4b. (*NYT*) College and its relationship to an individual's identity comes up often in *Ten Little Indians* through characters such as Corliss in "Search Engine" and Frank in "Whatever Happened to Frank Snake Church." *The New York Times* video, "Dream Catchers: Four Students and the Dreams They are Chasing," also considers college education and identity. What motivates individuals to pursue higher education? How does that decision affect the way they see themselves and others during their college experiences? Using characters from *Ten Little Indians*, individuals from "Dream Catchers," and your own experience in deciding to come to college, write an essay exploring what being college-educated means. Consider both the positive and negative impacts of the experience.

5. (*Norton* and *NYT*) Having read *Ten Little Indians*, imagine yourself as a book critic and write a review of at least three-four paragraphs. Think about what you enjoyed and did not enjoy about the book in terms of both content and style. Also, consider what about the text might be appealing (or not) to a broader audience beyond yourself. Who might seek out a book like *Ten Little Indians*? Why? Think

about why people want to read stories and what their reactions to Alexie's stories might be. Think also about the writing itself. Is Alexie a good writer? Why or why not? How do we determine such criteria? Next, read the critical review of *Ten Little Indians* from *The New York Times* or from another major newspaper, publication, or website. How does the review match up with yours? How does it differ? What did the professional review examine that did not occur to you? Does the review focus on particular stories? If so, why do you think this is? Does the review consider a broader audience/readership? If so, how? What does this tell you about how stories connect (or fail to connect) with readers? Read additional reviews of *Ten Little Indians* as you see fit in compiling material for your essay. Finally, compose an essay in which you synthesize the information from your own review and the professional review(s) that you read. The main focus for your essay should be considering how Alexie's work reaches its readers, including yourself. In other words, contemplate what Alexie does, specifically, as a writer that makes him successful. Why might people not like his work? You can point to elements of both content and style in your analysis. Keep in mind that in this essay, your job is to move beyond value judgments such as "Alexie is a great writer" or "the book is bad" into more critically-engaged analysis of why you and others read (or do not read) and how people grow or connect through reading. Since you are using *Ten Little Indians* as a basis for this exploration, you should point to specific stories and/or parts of stories in supporting your analysis.

6. (*Norton* and *NYT*) In an interview on the radio show *To the Best of Our Knowledge*, Sherman Alexie described how the events of September 11 altered his views of tribalism, noting that 9/11 signified that the "end game of tribalism is flying planes into buildings. So since then I've embraced the idea that I belong to multiple tribes and that I join a new one every few weeks depending on something I have fallen in love with." "Can I Get a Witness" and "Flight Patterns" are both contextualized by the events of 9/11. Do the characters in those stories represent a shift away from identification with one tribe? What about our country as a whole? Is the United States less tribal or more tribal since 9/11? Using *The New York Times* or another credible source, search for examples of tribalism being reinforced or broken down in the United States since 9/11. Compose an argument about the "tribal" nature of the U.S. in a post-9/11 world, beginning with an analysis of the characters in these two short stories and using events and individuals you found in your research to support your case.

Appendix

Sample Rubrics

Sample Group Presentation Rubric

1. Was the content of the presentation well organized and presented with compelling evidence?

1 2 3 4 5

Comments:_____

2. Did the visual component enhance the presentation?

1 2 3 4 5

Comments:_____

3. Was the verbal presentation clear and engaging?

1 2 3 4 5

Comments:_____

4. Did the group engage the class in a discussion?

1 2 3 4 5

Comments:_____

5. Did the group follow the time limits?

1 2 3 4 5

Comments:_____

Sample Group Presentation Peer Evaluation

Your name: _____

1) Team member name: _____

This team member contributed fairly to the creation of the outline. Yes No

If no, please explain:

_____

This team member contributed fairly to the creation of the presentation. Yes No

If no, please explain:

_____

2) Team member name: _____

This team member contributed fairly to the creation of the outline. Yes No

If no, please explain:

_____

This team member contributed fairly to the creation of the presentation. Yes No

If no, please explain:

_____

3) Team member name: _____

This team member contributed fairly to the creation of the outline. Yes No

If no, please explain:

_____

This team member contributed fairly to the creation of the presentation. Yes No

If no, please explain:

_____

4) Team member name: _____

This team member contributed fairly to the creation of the outline. Yes No

If no, please explain:

_____

This team member contributed fairly to the creation of the presentation. Yes No

If no, please explain:

_____

Other comments or concerns about your group and how you worked together? (use back)

ASSESSMENT RUBRIC FOR RESPONSE PAPERS

STUDENT'S NAME: _____

ASSIGNMENT TITLE:_____

SCORE: _____

CONVENTIONS/MECHANICS		
Ineffective	Partially-effective	Effective
Multiple errors in writing hamper communication, and text does not demonstrate standard English grammar, punctuation, and/or usage, and/or does not meet the requirements for length and format.	Minimal errors in standard English, grammar, punctuation, and/or usage are present in some of the writing, and/or the text does not meet requirements for assignment length and/or format.	The writing meets guidelines for standard English grammar, punctuation and usage, with very few minor errors present. Meets requirements for assignment length and format.
D / F	C	B

INFORMATION PRESENTED			
Ineffective	Partially-effective	Effective	Exceptional
Does not introduce or integrate information relevant to the topic/event, or includes inappropriate use of sources. In the case of an event paper, it is unclear that the event was attended.	Demonstrates only minimal or ineffective use of integrating information relevant to the topic/event. Writing only barely addresses details of event or class materials.	Introduces and integrates information relevant to the topic/event. Writing addresses details of event or class materials, and places information within a larger context.	Demonstrates exceptionally strong, integrated information that enhances credibility of writing. Writing includes skillfully represented details about event or class materials.
D / F	C	B	A

REFLECTION/RESPONSE			
Ineffective	Partially-effective	Effective	Exceptional
Fails to explore new ideas and/or works without making any connection between event or class materials and a personal context.	Begins exploration of new ideas but could push further. Experience of event or class materials is put in a personal context but lacks development of ideas.	Explores ideas unfamiliar to the reader, and questions different thinking. Puts experience of event or class materials in a personal context, is well-developed, and includes self-evaluation.	Exhibits a significant investigation of new ideas by way of exploring an event or class materials. Shows signs of personal growth and/or considerable self-evaluation.
D / F	C	B	A

Write additional comments on the back of the rubric.